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Contents.

	PAGE
Notes of the Month	1
Our Church and Temperance ..	2
The Great Push	4
Downpatrick Ordination	7
Questions Concerning Belief and Conduct. VI.	9
Rt. Hon. T. Andrews	11
Zeppelin Raid	12
Reports:—Unity Guild; Belfast: First House; Belfast: All Souls'; Antrim; Cairncastle; Clough; Dunmurry; Greyabbey; Templepatrick ..	13
Deaths	14
Father Vaughan on the National Mission	15

Notes of the Month.

While the strict Sabbatarianism of the past would find much that is incompatible in these modern days, its insistence on the need of a rest day is being justified more and more. The exigencies of a time of war were responsible for many forms of Sunday labour, due to the belief that the greater productivity so urgently necessary might be the result. Actual practice, however, shows that it is neither good for man nor for machinery to be continually employed, and a special Committee appointed to make inquiries has now emphatically declared against Sunday work, and the latter is to be discouraged. We gladly welcome this change, as it was a matter of common knowledge that the strain was becoming intolerable in many industrial centres, not excluding Belfast itself. Moreover, the very end which alone appeared to prove Sunday work essential—a greater output of materials—has not been attained.

* *

In some of the centres across the water, where our Churches are most numerous, it has been found possible to stimulate interest therein by means of Laymen's Clubs. These have brought together in friendly intercourse the lay members of the different congregations, and have been responsible for the origin of schemes whereby the common religious aims have been better understood and encouraged. For some time the question of inauguration of similar Laymen's Clubs has been receiving earnest attention, and last month invitations to an inaugural gathering were issued by the Moderator to laymen whose names were submitted on behalf of our congregations. It is too soon as yet to forecast what will be done, but anything that is designed to strengthen our Church sentiment and suggest modes of service will, we feel assured, receive sympathetic consideration and approval.

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Last month many of our Churches held Harvest Thanksgiving Services, and we are glad to learn that they were generally well attended and successful. Where such services are not merely taken as a matter of course, but represent real devotion and gratitude

awakened by the fact of a bountiful harvest, they are good in themselves and productive of greater good. The special conditions of this trying time give increased importance to everything bearing upon the food of the people, and we therefore join most heartily in the chorus of thanksgiving to the Bountiful Giver of all good.

* *

The Downpatrick Ordination Service was fairly well attended, despite the inclement weather, and the Rev. Ralph Philipson, B.A., entered upon his ministry undervery favourable auspices. We hope that under him and his wife the traditions of one of our oldest and most illustrious congregations will be well maintained, and that they may have many years of happy and fruitful labour in their new sphere of work.

The elder and coarser philosophical teachers taught that pleasure was the chief aim of life. We have learnt, I suppose, to translate this word "pleasure" into the less gross term "happiness," a word of purer and brighter radiance. Let us now carry our translation one step higher still. Let us clarify and exalt the idea of "happiness" into the idea of "blessedness," and it seems to me that this great controversy of the highest good falls away, and is solved in the larger unity. And I think we may truly say that in the eternal heart of God the "blessedness" of his children lies as the eternal purpose towards which, under his shaping hands, the whole creation moves.—R. A. Armstrong.

* *

No possible prospect of individual bliss could reconcile a truly humane man who followed the impulse of his humanity to the thought that those who were external to his faith were destined to eternal fire. No truly humane man could avoid wishing that, rather than this should be the case, he and all others should sleep the sleep of annihilation.—Lecky.

* *

The network of trenches on Mars proves that we named that planet better than we knew.—*Brooklyn Eagle.*

THE ATTITUDE OF OUR CHURCH TOWARDS TEMPERANCE.

By Rev. J. J. Magill, B.A.

The doctrine of the Brotherhood of Man is much valued by all Non-Subscribers. This implies deep interest in the condition of our fellow-men. Consistency demands that the suffering and sorrow of society should gravely concern us. It is no mere intellectual assent to the truth of the doctrine that we look for, but its practical application in efforts put forth to save the fallen and rescue the perishing. Above all Christian denominations we stand condemned if there is found in us an attitude of indifference to human woe and misfortune.

There are amongst us plenty of young people qualified in every way to help, and only waiting for a lead from those to whom they look for guidance. If we do not find work for these young people, we shall lose them. How can we, who emphasise the importance of action rather than belief, justify ourselves, if we stand idle whilst the world calls loudly for labourers?

As we study the causes of human suffering and failure, we are struck with the frequency with which the use of strong drink is associated with these evils. We are driven to the conclusion that whilst there are other causes, intemperance is accountable for much that is undesirable.

It is our duty to do what we can to remove, or at least to lessen the power of that which is generally recognised as an enemy to human well-being. Our general attitude and method will be largely determined by the views we hold on the following questions:—(a) Is alcohol a good creature of God, whose moderate use is harmless, and even desirable? or (b) Is alcohol a poison, so seductive and dangerous (because of its tendency to create a craving for itself) that even in small quantities its use is attended with grave risks?

The advanced temperance position is well put by Prof. Irving Fisher, of Yale University, who is quoted by the

"Christian Life" as saying:—"In studying, during the last ten years, the conditions of health and efficiency which enable an athlete to be at his best, I have had occasion to examine the conflicting ideas concerning alcohol. I began the study quite willing to be convinced that alcoholic beverages had some virtues, but I have ended in the conviction that they have none. I have found that this conclusion is almost universally reached by those who have examined the facts. Those facts demonstrate that a man who takes alcohol, in even moderate degree, is harming himself physically, mentally, morally, and economically."

That is the position which is established by the latest scientific investigation. We as a Church stand in the front on other great questions of the day. We accept the latest conclusions of Biblical criticism, and do not deny the evolutionary hypothesis of the origin of the universe. We must, therefore, stand with the advanced temperance teachers, unless we would depart from all our traditions, and give up our claims to a place in the van. Science tells us there can be no justification for the use of alcohol, but the extremely selfish one that a man likes it, and will continue to take it whether his brothers sink or swim. Presuming, then, that we accept the only sound and safe teaching regarding alcohol, how can we eradicate it from society, and destroy its dangerous spell?

Firstly, by teaching young and old (especially the young), the latest results of scientific research into the nature and effects of intoxicating drinks. Secondly, by removing alcohol out of the reach of the people: i.e., by restricting severely, and finally by prohibiting entirely, its manufacture and sale as a beverage.

The first of these methods involves much time and labour. It will utilize the day school, Sunday school, pulpit, platform and press. It calls for many helpers. Ministers must take the lead, both by precept and example. Theological colleges ought to demand total abstinence from students; Presbyteries should require a similar qualification from candidates for ordination; children should be safeguarded against familiarity with strong drink in their own homes.

Thus, with total abstinence practised in our homes, we should soon present a united front to the common foe, and go forward as a people with one mind on this subject, to the rescue of the fallen. The General Assembly passed a noble resolution the other day. That resolution, or even one even more far-reaching, ought to have been carried by our Church.

With the solution of the drink problem will come the victory over other evils. Intemperance and impurity are closely associated. The public-house is the centre and source of much vice. The overthrow of the one will strike a heavy blow at the other, from which it will not readily recover.

The second method is to remove alcohol from the reach of the people. Here legislation is our hope, and the present time is very favourable. War has impressed on many, not hitherto interested in Temperance Reform, the necessity of doing something to lessen or remove the evil. State purchase of the liquor traffic finds much favour, but workers in the temperance cause are divided on the question. State purchase would be good or bad, according to the use made of it. It must be remembered that in itself State ownership is not a remedy for the evils of intemperance. If the State were to see in this step an opportunity for increasing sorely-needed revenue, then nationalisation might become a terrible curse.

The prices of intoxicants might be reduced to stimulate sales, and public-houses might be made more attractive. Either of these results would be most undesirable, nay disastrous! State purchase, if carried out at all, must be undertaken with the single purpose of severely restricting the traffic, and finally prohibiting it altogether. The danger of such a measure could be removed by coupling with it the power of Local Veto. Let the people be given the right to control, and, when public opinion is ripe for it, to suppress the

traffic, and nationalisation will remove all unwillingness to injure individuals by taking away their living.

But how is the cost of Prohibition to be met? Great Britain put down slavery in her own dominions at a cost of £20,000,000, when that sum meant as much to her as ten times that amount would mean to-day. Great Britain is at present engaged in a war on behalf of freedom and righteousness, and is pouring out money as water is poured out, and not a voice is raised in protest. Let the conscience of the people be once touched, and the sacrifice will be gladly made. Let us, then, work along these lines. The call to us as a Church is irresistible.

SHELL-FIRE ON SOMME FARMS.

THE agricultural top soil of the Somme district has been swept entirely away by the ravages of war. Only the chalk subsoil remains. The soil, representing the product of the labour of generations of French peasant cultivators, has disappeared in the making of the German trenches, the mining operations, and the effects of explosive shells.—*The Times.*

THE NURSE.

(Re-printed from *Punch.*)

Here in the long, white ward I stand,
Pausing a little breathless space,
Touching a restless fevered hand,
Murmuring comfort's commonplace.

Long enough pause to feel the cold
Fingers of fear about my heart;
Just for a moment, uncontrolled,
All the pent tears of pity start.

While here I strive, as best I may,
Stranger's long hours of pain to ease,
Dumbly I question—*Far away*
Lies my beloved even as these?

The virtue of prosperity is temperance: the virtue of adversity is fortitude: which in morals is the most heroical value.—BACON.

THE GREAT PUSH.

THE writer of the following letter was employed, previous to the war, in ordinary commercial life in Belfast.

12th July, 1916.

DEAR F.,

I wrote you some days ago to let you know I was one of the lucky ones who came through the advance. I also stated I was somewhat unsettled, and would write you in detail as soon as I was at normal again. As far as health and nerves are concerned, I am as sound as a bell, but since we came back we have been on the move, and go on again to-morrow, and the mystery is, we know the villages we pass, but our destination may be Timbuctoo for all I know, or care. As long as we are marching it helps one to forget the sights of the 1st, a day that will live for ever in my memory.

We went into the trenches on the night of the 30th ult. at 9 o'clock. Previous to this we had been working for two weeks at carrying ammunition by the ton, trench mortars of various sizes, hand grenades, and reserve ammunition for rifles, machine and Lewis guns, up to our trenches till the place was a regular arsenal. We then moved to a village to await the bombardment of the German trenches, and our artillery did their work as they said they would. The night of the 30th ult. the 109th Brigade occupied the assembly trenches, and got everything ship-shape for going over at daybreak.

In the meantime our artillery were carrying on what you call a "hurricane-bombardment." That means every gun on the whole front of us gave rapid-fire, assisted by the French seventy-fives, who fire thirty shells to the minute, and with the heavies blazing at full speed, you can understand the noise was intense. To speak to the man next you, you had to get your mouth to his ear and yell at the top of your voice to be heard. This continued for several hours, and at 7-30 the first line went over with a yell, taking the Germans by surprise, their wire being absolutely blown away.

We bombed their dug-outs, which, strange to say, were intact. When a bomb was thrown in at one entrance they came running out by twenties and thirties, with their hands up, shouting "Mercy, comarade!" So it was not long till they were despatched back as prisoners, taking in all some five or six hundred, forby hundreds who were killed or badly wounded. When going over we were under an intense machine-gun fire, and their 5.9 heavies did us a lot of damage. But as far as their infantry are concerned, when we got to grips with them they threw down their arms and pleaded for mercy. I have often read of so many thousand Germans being captured by the Allies and doubted it when reading, but I am convinced now how easy it is for any soldier to take on about a dozen at a time and get the best of them. All that keeps them from giving up altogether is their artillery, and if our artillery keep it up as they have been doing, since they started properly, I expect to see home before the autumn.

13th July, 1916.

To continue, we moved on to the second line. In this case they came over and met us half-way, with their hands up, so it was not long till we had it cleared. We next went to the third line, which we soon cleared, and then consolidated, that is: dug ourselves in; and it's a mystery to me how we got down below so quickly.

As each line was being approached our artillery lifted their fire to the next line, an aeroplane hovering over our heads observing and signalling back to our guns. We took the first three lines in half-an-hour, which was reckoned great work.

We now had to wait till the artillery fire lifted off the fourth line before we advanced, but the Huns were retaliating with such accuracy on their own captured third line we had to either retire, go forward, or be blown up. So we got the order to advance, and before you could think we went over like a rocket, walking almost into our own fire, but happily the aeroplane came to the rescue and got the curtain lifted again. And I may say we were so quick that some of the Huns did not get time to surrender, as they were either killed by a bullet or the bayonet.

The fourth line taken and consolidated, our task should have been finished. But it transpired the Divisions on our left and right were unable to advance, leaving us in a terrible predicament, as we were being fired on from three sides; but we held on in the hope of them getting through, but it was not to be. So the word came up at four o'clock to retire to the third line, a very sorry task for us, as we were out to do or die, our blood being up, as the saying goes.

But orders are orders, and we came back to the third line, and held on till nine o'clock that night, when we were relieved by another Division. The getting back was the hardest part of all, as we were cut off at some points and had to fight our way through. But every man fought like demons, and Old Nick himself could not have held us. When we got back to our own trenches, after being relieved, we were formed up into search and stretcher parties and carried in the wounded all night, finishing up at twelve o'clock the next day, when we moved out of the trenches to a camp, where we rested till the next day.

Then we went back a day's march and rested at another camp for the night; and then set off on another day's march, arriving at a village, where we stopped for three days. Here we had a great surprise, as we had to stand-to for forty-eight hours, it being contemplated that we would have to go up again, as the Germans were making ready for a big counter attack to regain lost ground. However, we were relieved to hear we had not to go; but if it had came to going up again every man would have gone, and done all he could to hold the line we had won.

14th July, 1916.

We moved off on the fourth morning, and did another day's march; rested, and went on for another day; rested for the night, moved on another day's march, arriving at a railway, where we

entrained for an unknown destination, being in the train for six hours. Arriving, we got out and marched eight kilos., where we rested for a night and a day, moving off the next morning, and marched to where we are now, covering 26 kilos., equal to about sixteen miles, being absolutely tired out. But, strange to say, this morning I was as fresh as a daisy.

We are a long way behind the line now, but at a different part of the front, so expect to be here for a month or so till we are made up again. So if the war is not over before we are in action again I shall be greatly surprised.

I received your letter, parcel, and paper to-day, and in the first place wish to thank M. for bread. For two weeks previous, during advance and a week after, our rations consisted of bully and biscuits, the explanation being that all transports were engaged on ammunition carrying. So the only bread we got was the French, which was beyond buying on our army pay, as the people knew how we were situated, and so put on the price. They don't seem to realise we are fighting for them. Our pay lasts us about two days if you have a meal or two in a French café. But the end is in sight, and the French shopkeepers will be able to retire and live comfortably on the pile they have made out of the British soldiers.

You need not send on any more "Saturday Nights," as the football has ceased.

You can tell all my friends I appreciate their kindness in enquiring after me, as it helps one on his way to think his work in exterminating the Hun is thought of. I know it makes me think that our work is not in vain; and fully realise what our home-coming will be, which I hope will be soon, but the outlook is not very promising.

Last night we had a draft of one hundred Englishmen, so if they send us four or five drafts like this we will be at full strength again very shortly. I don't know yet whether they are Derby's men or the last of Kitchener's Army, but as far as appearance goes they are a fine set of men. But we would have been better pleased if they had been Irishmen. The Scotch and Irishmen are the fighters, and have proved themselves, no matter what they are up against. Picture the Ulster Division marching through Belfast consisting mostly of Englishmen! It would not look Irish, would it?

On the 12th July all loyalists amongst us had orange lillies, as they were growing in large quantities in gardens all around us, the French being greatly puzzled as to the meaning of it. Even on the 11th night we had out a tin-can band and had a patch-work banner displayed in banner fashion. So there's tons of spirit in us yet, which will never die.

Well, F., I have written quite a long letter, so expect, by the time the Censor gets through it he will have grown weary. So I'll conclude, hoping you are all enjoying the best of good health and spirits. Give my love to all. B.

A lady was collecting subscriptions for the Domestic Mission, in Belfast. On her list was the name of a publican. As the district was new to her, she had to stop a passing workman and inquire:

"Can you direct me to ——'s public-house?"

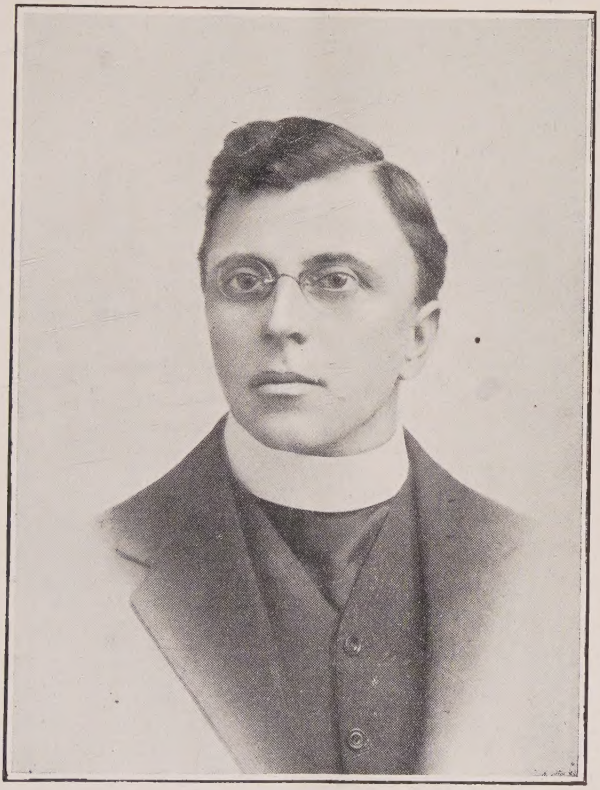
The man thought for a moment before replying.

"No, ma'm, I don't know ——'s; but there's a nice quiet one just round the corner there."

The Free Churches are not inactive. The efforts towards reunion are more definite than ever before, and it is certainly high time that the scandal of duplicate chapels, especially in villages, should be rectified. Still one hopes that Dr. Shakespeare and his friends, who have this matter in hand, will realise that, as one critic expressed it, one big eggshell is no more comforting, if empty, than a lot of little ones. Nonconformist ministers are, in their way, just as clerical as bishops, and as long as they want to do all the talking themselves their pews will remain empty. In all Churches alike more use should be made of the laity.—*Truth.*

DOWNPATRICK ORDINATION.

On Wednesday, 4th October, the Presbytery of Antrim ordained Rev. Ralph Philipson, B.A., to the pastorate of Downpatrick Church, in succession to Rev. M. S. Dunbar, M.A., who resigned some little time ago on the appointment of his son, Rev. Kenneth Dunbar, M.A., to the Comber pulpit.



REV. RALPH PHILIPSON, B.A.

The following biographical details are taken from the *Down Recorder*:—

Mr. Philipson has had six years' training in Oxford. He entered that University in 1909, and, after graduating in 1912, took the full theological course in Manchester College, Oxford. Leaving there in June of last year, he spent a year in work among sailors and soldiers, and during this time had much practical preaching experience. Mr. Philipson is a Northumbrian, being the younger son of Mr. and Mrs. John Philipson, of Newcastle-on-Tyne. His father is a well-known public speaker and a highly-honoured citizen. Only last month Mr. Philipson was married in London, to Miss Catherine Rogers, of Oxford and North Kensington.

Amongst those present were:—Revs. A. O. Ashworth, J. H. Bibby, G. V. Crook, J. D. Davies, M. S. Dunbar, K. Dunbar, P. Godding, J. A. Kelly, R. M. King, G. L. Phelps, E. H. Pickering, H. J. Rossington, H. T. Tilson, M. Watkins, and D. J. Williams; Rev. J. G. Pooler, Curate of Down; Rev. R. M'Elney, of Infirmary Street Presbyterian Church, Downpatrick; Messrs. R. I. Chambers, S. Cleland, J. F. Cochrane, Johnston Corry, H. Dickson, John Dickson, Ballydonnell, W. Dick-

son, Ballykilbeg, James Dickson, T. Huddleston, J. Jervis, G. Jervis, H. W. Kelly, J. N. Kelly, T. Kinnear, J. H. M'Cammon, R. M'Cullen, S. M'Cullen, H. M'Robert, W. Morrison, W. Nesbitt, J. Nesbitt, J. Newman, J. A. Patterson, H. Quail, E. Quinn, R. F. Shaw, W. Shields, J. Sloan, and C. Stewart.

The train that arrived in Downpatrick at 11-45 a.m. emptied itself of the whole of the Presbytery of Antrim, as well as members of Bangor and Armagh Presbyteries. We heard its triumphant screech as the last black coat disappeared from the platform. The heavens showed displeasure at the invasion by torrential rain, which disturbed the proud, ancient Presbytery as little as any summer shower. It had business to transact, and the Antrim Presbytery is never so happy as when it is up and doing; it holds as many meetings in the year as the rest of our Presbyteries combined. To-day the programme said—"Presbytery meets 12 noon; Ordination of Rev. R. Philipson, B.A., 1 p.m.; and Luncheon, 2-30 p.m."

The first matter was concluded satisfactorily at the very stroke of one; and now Mr. Philipson was in possession of The Call.

The attendance of our Downpatrick Congregation at the service might have been larger, considering the importance of the occasion, but undoubtedly the weather was responsible. We were pleased to learn that a very large congregation had welcomed the new minister on his first Sunday among them. But it was unfortunate that the spiritual value of this service was not shared by more. It was not merely the ordination of one man: it was a service of consecration; of prayerful vow to do all one could in Christ's service and for his Church. One felt the encouragement and inspiration that comes from realizing that our Congregation, though it is many miles from its nearest neighbour, is but part of a larger organization, labouring together in the same noble, uplifting cause.

The Rev. W. H. T. Tilson, M.A., gave a timely and practical sermon, suggesting that we should not lay the blame of this world catastrophe—the War—too far from our own doors.

And just here let me mention the music and the singing. Mr. Philipson must have felt a proud man when he listened to the joyful and tender feeling expressed by Choir and Congregation in the hymn-singing. Perhaps all were looking to the bright promise of the future; perhaps it was the passion and power that Miss Cochrane displayed at the organ. But whatever the cause, the effect must have given Mr. Philipson a feeling both of welcome and inspiration.

The Rev. P. Godding delivered the address, explaining Presbyterian Ordination, and asked the questions of the Candidate and Congregation. Mr. Philipson's short statement which followed commanded great attention. It was thoughtful and earnest, telling of the real, deep lasting value of religion and the Christian verities. The Rev. J. Kennedy gave the Ordination Prayer, and one would be forgiven for believing that special Apostolic blessing flowed from the speaker to him who was thus ordained. The fitting emotion of the moment was soul-stirring to more than the kneeling brother; the Holy Spirit was surely present, bestowing its power and blessing.

Probably the address of the Rev. H. J. Rossington, M.A., B.D., giving "The Charge to Minister and Congregation," will be printed in full elsewhere; it should have a wider hearing than afforded it that day. The service was concluded by Prayer and Benediction pronounced by the minister, now duly ordained.

If the joy of worship and the true spirit of devotion that obtained at Downpatrick that day were the characteristic of every Sunday service in our churches there would be little talk of "Forward Movements." Such a service was not for the Holy Day only; it carries one through the week, and makes "the trivial round, the common task" in workshop, farm, factory, office, or home a labour and a life divine.

QUESTIONS CONCERNING BELIEF AND CONDUCT.

VI.—SINS AND VICES.

Q. 51.—What deeds are we to most earnestly avoid as sins?

A. 51.—In accordance with our knowledge of the twofold duty of man, *to live and to help to live*, we are to avoid most earnestly those deeds which we perceive to be injurious to life. In considering the effect of one deed and another, we are to bear in mind that human life is composite, that it includes not merely the animal life of the visible body, but also the spiritual life of the invisible spirit, which is the more important component of the two, inasmuch as it is by rights the director or ruler of the body, for whose service the body exists. If the human were merely an animal being, but under the same obligation *to live and to help to live*, sins could be arranged in a scale of gravity, as (*a*) deeds of violence or other effective force aimed at the immediate ruin of the body, as by means of weapons or of poisons, so as to result in suicide or murder, (*b*) deeds of violence or forceful outrage, wounding or damaging the body so as to curtail its capacity for the fullest measure of life, (*c*) deeds of robbery or misappropriation of food or the means of procuring the same, resulting in partial if not total starvation. Actually the lower animals are not guilty of these sins!

Q. 52.—With a view to the fact that man possesses over and above the animal nature a spiritual nature, what are to be regarded as the most deadly sins?

A. 52.—There are, according to the longstanding opinion of Christian multitudes, *seven deadly sins*. In reality they are seven vices productive of sinful conduct, namely—*pride, idleness, gluttony, lechery, avarice, envy, wrath*. All of them produce conduct which is deadly towards the animal as well as towards the spiritual life of men.

Pride exalts self to the exclusion of due reverence for God, and of regard for fellow-men. The proud man is so self-satisfied that either he denies the existence of the Power, not himself, or else he impiously accounts himself a favoured friend of God, whose sanction and approving aid he claims for what he wills. Hence he ignores the rights and dues of others.

Idleness is a deadly sin, because it is well nigh the opposite of life itself; and in any case, in proportion to its fulness, is the absence of those activities which make life conscious and procure its means. In the very degeneracy of face and figure may be discerned the deadly influence of idleness upon the outward and the inner man.

Gluttony, like idleness, is shown to be deadly even by outward tokens; only in this case they are more revolting. The body being overfed becomes diseased and unfit for its proper animal existence; but the spirit, being insufficiently attended in proportion, becomes doubly injured—directly by lack of spiritual sustenance and indirectly through impairment of the body. Jesus said:—

"Woe unto you, ye that are full now, for ye shall hunger." (Luke vi. 25.)

Lechery being, like gluttony, a particular kind of carnal indulgence, impairs both body and spirit. It is more detestable than gluttony, however, because it has an immediately ruinous influence on another besides the sinner: it is murderous, as well as suicidal. Jesus said:—

"Ye have heard it said, Thou shalt not commit adultery: but I say unto you, every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell." (Matthew v. 27–29.)

Moreover, the lecherous person is like a plague germ in the midst of society, and his sins are liable to bring untold and grievous suffering both bodily and spiritual upon children not yet born.

Avarice is a powerful determination to acquire out of sheer vanity and not

the desire to make a proper use of them, a superfluity of valuable goods. Jesus said :—

"Take heed, and keep yourselves from all covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." (Luke xii. 15.)

The avaricious person takes to himself what were better enjoyed by others whom he greedily deprives, and has recourse to unrighteous methods to obtain his object. Again Jesus said :—

"No man can serve two masters. . . . Ye cannot serve God and mammon." (Matthew vi. 24.)

Envy is a most ungodly quality, being diametrically opposed to the second commandment of Christ—to love one's neighbour as oneself. Instead of helping a neighbour to obtain as full a measure of life and felicity as possible, the envious person grudges what his neighbour possesses already, and is disposed to bring about his deprivation by others, either by maligning him or by maliciously alleging good reasons.

Wrath is sinful, as having murderous tendencies. It confuses those who yield to it so that they become blind or deaf to mercy, and even to justice. It produces strife where nothing but harmony should have prevailed. Jesus said :—

"Ye have heard that it was said to them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say unto you that every one who is angry with his brother shall be in danger of the judgment." (Matthew v. 21, 22.)

Q. 53.—What is the gravest sin of all?

A. 53.—The gravest sin of all is *blasphemy against the Holy Spirit.* Jesus said :—

"Verily I say unto you, all their sins shall be forgiven unto the sons of men, and their blasphemies wherewithsoever they shall blaspheme : but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." (Mark iii. 28, 29.)

Blasphemy against the Holy Spirit means speech against "the Power, not ourselves, which makes for righteousness"—speech which, amounting to positive negation, or to something less, makes either the speaker or his hearers the less disposed to come under the due influence of that Holy Spirit. Blasphemy, therefore, is in its tendency the exact opposite of prayer. There were those who listened to the doctrine of Jesus, who in their hearts confessed that he was a man who told them the truth which he had heard from God : it did not suit them, however, to openly confess it ; therefore they denied him before their fellow-men. Had they been blind they had no sin ; but rather than give glory to God, they blasphemously claimed that they could see ; therefore their sin remained. Jesus spoke with the utmost severity of the person who should undermine the truth of his gospel of life for any other, even for a child : he said :—

"It were better for him if a great millstone were hanged about his neck, and he were cast into the sea." (Mark ix. 42.)

And he said :—

"It is not the will of your Father which is in heaven, that one of these little ones should perish." (Matthew xviii. 14.)

And beside the spoken word, there is a silent secret blasphemy of the wicked, who hardens his heart that he may not hearken to the still small voice of the Holy Spirit when it makes for righteousness in his case : he says, "God will not require it" ; until he would fain persuade himself there is no God.

Smile a while,
And while you smile
Another smiles ;
And soon there's miles
And miles of smiles ;
And life's worth while
Because you smile.

What is called generosity is generally only the vanity of giving, which we like better than what we give.—LA ROCHEFOUCAULD.

RIGHT HON. THOMAS ANDREWS.

AN APPRECIATION.

(Extracted from a Sermon by Rev. T. Dunkerley.)

THE friend and leader, whose work and thought have done so much for the Comber Congregation, as well as for the town, has left us in obedience to a mandate none can resist: and we are bowed in grief.

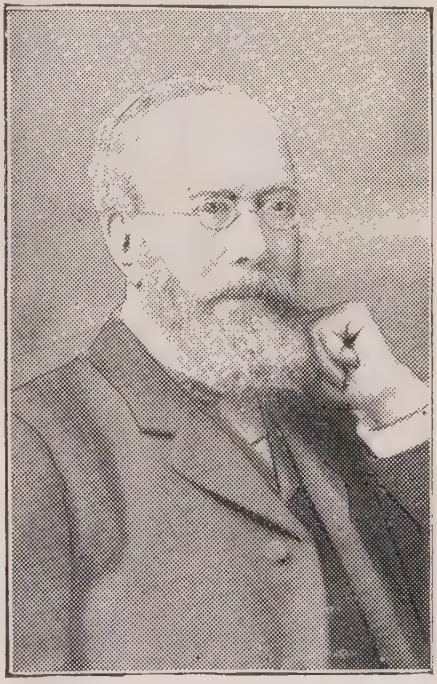
Thomas Andrews was a public man, and the newspapers have furnished sketches of his life as he appeared in the public eye. We have had the privilege of knowing him in another and more intimate aspect—as a fellow-worshipper and co-worker in religious affairs.

Born in our fold, he has faithfully adhered to, and consistently supported it through a long and active life.

My first personal relation with him sprang out of his desire to serve the Comber Congregation, and he was the chief means of bringing me into contact with them. I vividly recall our first meeting in the summer of 1879. He sought me out and asked me to occupy the pulpit on the following Sunday. Though I was on holiday, and had formed other plans, the force of his interesting personality prevailed upon me to do what I now thank God for having done. I complied with his request, and then began a life-long friendship, which I count among the great joys of my life.

That first visit to his hospitable home was made delightful by the ever-flowing, genial humour of the host. This is, doubtless, the characteristic of our late friend which was most widely recognised. Whatever society he was in—and he had access to the highest and did not despise the humblest—he enlivened it by never failing wit and story. Only a churl, indeed, could withstand the geniality of his presence. As I write of these things many of my readers will recall how often those lips, which are now silent, have cast the spell of his pleasure-giving personality over our gatherings. As we think of him, we may well be grateful to the All-wise for this gift of humour, for the play of those lighter emotions which does so much to sweeten life.

Our friend came of a family which has for generations produced leaders in the world of thought and progress. I merely mention Matthew Henry in the 17th century, the Drennans and



THE LATE RT. HON. THOMAS ANDREWS.

the Swanwicks of later times. Inheriting their progressive spirit and religious aim, he early took a warm interest in the affairs of his congregation. At Sunday worship the Ardara pew was always well filled. It is impossible to calculate how much of the Church's life and success are due to his wise counsel.

As I think of him now, I see that it was his religion that made him the man he was. His faith was—and he lived in accord with it—that our condition in this world, or in any other world, depends upon what we are in ourse ves.

"He served his own generation" in various directions. He served it as a business man; he furnished employment on a large scale for his fellow-townsmen. Anyone who remembers Comber 40 years ago must see the great improvement which has taken place, and we would pay tribute to our friend for his acknowledged share in this improvement. His work, however, went beyond this: he left on the minds of his fellow-men a deep sense of honesty and uprightness; and in this, too, "he served his generation."

Though a successful man of business, he was never so absorbed in it as to leave neither time nor desire for other things. It has been my duty on occasion, to approach men in order to interest them in church affairs, or on behalf of some philanthropic project. Some plead want of time, want of interest, opportunity or means. Not so Mr. Andrews. His clear and active brain was ever at the service of whatever would benefit neighbours or others. Few know better than I do how he has smoothed the pathway of toil and softened the pillow of distress.

It is in the remembrance of all that four years ago his talented and beloved son went down in the "Titanic." The blow told on all the family, but on none more disastrously than on the father. From that time a decline in his powers could be observed. The most assiduous care, however, failed to ward off fresh trials. The latest trouble which shook the weakened man was the anxiety and grief of his only daughter, when her husband, Colonel Hind, was reported "missing." This grief, without doubt, hastened the end, which came so quietly and peacefully as to make one think of the Psalmist's words: "He giveth his beloved sleep."

"Do you take any periodicals?" asked the minister on his first round on parish visit. "Well, I don't," replied the woman, "but my husband takes 'em frequent. I do wish you'd try to get him to sign the pledge."—*New York Sun.*

THE ZEPPELIN RAID.

(From a letter received by a resident in Belfast from a lady living in London: it bears the date Sept. 24th.)

Another raid last night, and a bad one! We heard guns for about three-quarters of an hour, which was uncomfortable to say the least of it! But it did not come our way this time. The worst damage must have been out at S. and B.

We have been to see the airship which came down at B. It is lovely country, up and down, and well wooded. The thing lay across two hedges with a tree through it. It *was* a monster: evidently one of the bigger and newer type. Such a pile of wreckage, like a lot of those "meccano" things children build engines with.

The other one we saw was at M., where the crew surrendered. You never saw anything like the number of people and cycles and cars. It was about 35 miles from here, and we went straight along the M. Road; evidently they had been very much alarmed there, for the place was covered with shrapnel, and the children were digging bits up all over the tramlines and road. We saw a hole in which a bomb had fallen, and this was called by one "lady" a "bomole" On one side we saw a demolished house which a bomb had gone right through; all the inside was in a heap, but the curtains were still up, and flying through the broken windows.

While we were in the field watching the remains (which had a cordon of soldiers round them, so that no one could get within 50 yards), an æroplane flew overhead, and, after making several circles round, came gracefully down in the field.

I think one feels more helpless than ever, and I don't know that it makes one feel as brave after *seeing* things. Still one feels it's no more dangerous than a bad storm.

One thing I see clearly—Death is the end neither of joy nor sorrow.—R L. STEVENSON.

Reports.

Unity Guild.—The Guild is certainly to be congratulated on having secured the services of Rev. Mathew Watkins as Secretary in place of Mr. Eustace Gordon, who recently resigned. The choice of Mr. Watkins for this position is a particularly happy one, for he is not the man to undertake work unless he were prepared to do it thoroughly. Although his appointment was not formally made till the Committee met on 25th October, his name appears in his new capacity on the Syllabus Card, which was ready for the 11th October, when the Winter Session opened. It is confidently expected that his appointment will prove beneficial to the Guild, and that Mr. Watkins will hold office for many a successful year. In future all correspondence should be addressed to him at 4 Bathgate Drive, Belfast.

Following the practice of former years, invitations to the Opening Night had been issued to all members and many friends, and, in spite of the dirty night, there was a good attendance. The reception by the President, Mr. Hugh Erskine, and his amiable wife, was followed by an admirable lecture by Rev. Kenneth Dunbar, M.A., of Comber, on "Insect Life." An enthusiast entomologist, Mr. Dunbar has made butterflies and moths his special study, and it was with these he dealt. In the course of the lecture some 60 pictures were thrown unto the screen, and, though the lecturer found fault with some of these, to the untrained eye they seemed quite perfect. But even more interesting than the slides were the specimens, which the lecturer had himself prepared, and very kindly brought down for our instruction. Not content with merely catching and preserving the living creature, Mr. Dunbar has bred his specimens from the parent insect, and is able to show its whole course of development from the egg, through the caterpillar and chrysalis stages, till it finally emerges in all the rich beauty of moth or butterfly.

At the close of the lecture, tea was provided by the President, and greatly enjoyed to the accompaniment of music and recitation.

The November meeting will be held on the 8th of that month in the Central Hall, and will consist of a lantern lecture, entitled: "With the Red Triangle in France," by Rev. G. L. Phelps, who recently returned from three months' Y.M.C.A. work at the front.

* *

Antrim—Fruit and flowers had been tastefully employed in decorating the church, and there were large attendances. In the afternoon the Rev. H. J. Rossington motored over to take the service at 3-30. He was accompanied by a few friends, among whom was Mr. Holmes, who enriched the service with two solos. A duet was creditably rendered by Mrs. Ramage and Miss Houston.

* *

Belfast: First House.—The attendances at the Harvest Festival were quite equal to those of previous years. The Rev. H. J. Rossington conducted all three services in the handsomely decorated church. The evening congregation, numbering about 700 persons, listened with great pleasure to a masterly rendering of Haydn's "Creation," Part II., by an augmented choir, under the direction of Mr. W. Layton, the organist; all who heard this performance agree that it was one of the best that has ever been given in the church. The collections taken up were in aid of the Sunday School Funds, and realised nearly £16.

* *

Belfast: All Souls'.—The Harvest Festival was held on the 1st October It had been hoped to hold it this year on the 8th, this being the Sunday nearest to the day on which All Souls' Church was opened for public worship—twenty years ago. For several reasons, however, this was found to be impracticable. The beautiful building was richly decorated with flowers and field produce. The Rev. E. H. Pickering preached to large and appreciative congregations. Special collections were taken up at both services on behalf of the annual contribution to the Sustentation Fund.

Cairncastle.—The Harvest Thanksgiving was held on October 1st. The Rev. J. A. Miskimmin, B.A., preached an appropriate sermon, which was much appreciated by a large congregation. Special music was given by an augmented choir, a number of friends from neighbouring Churches and from Larne kindly assisting. The Anthem, "Oh Give Thanks unto the Lord," by the Rev. E. V. Hall, was sung with great expression, the solo being well taken by Miss M. Buchanan. A Harvest Carol was also sung by the Choir. The solo, "Oh for the Wings of a Dove," was beautifully rendered by Mr. Robert Morrow, Belfast. Mrs. J. Tweed presided at the organ with her usual ability. The church looked uncommonly well, and reflected much credit on the large band of workers who spent a busy time on the previous day.

* *

Clough.—Harvest Thanksgiving Services were held on Friday, 29th Sept., and on the following Sunday morning and evening. The church was beautifully decorated by the ladies of the congregation. Gifts of fruit, vegetables, and flowers were sent by the members, and a fine collection of plants was lent for the occasion by Mr. George Allen, J.P. The services were well attended. Rev. M. Watkins, Mountpottinger, on Friday evening preached an eloquent sermon. On Sunday the pastor, Rev. J. D. Davies, officiated. The singing of the special hymns was most inspiring. Miss Irvine, the Organist, gave a fine rendering of "Abide with Me" (*Liddle*), and Mr. A. J. Parkes, Belfast, sang "Consider the Lilies" and "Come unto Me." * *

Dunmurry.—A showery day, with gleams of bright sunshine, greeted the first Harvest Festival ever held in our old Meeting-house; but, in spite of this uncertainty in the weather, there were good attendances, especially in the afternoon. The Rev. A. Davison of Dromore, delivered eloquent sermons to attentive congregations. The soloists were Miss Shanks and Mr. E. V. Core, who gave great pleasure by their singing, while Lieutenant M'Crum presided at the organ with much skill. The church had been tastefully decorated by the ladies of the congregation, whose efforts were rewarded by the praises given by all to the completed work. The collections taken up at the two services amounted to about £16. The thanks of the congregation were offered by Rev. J. A. Kelly to friends of all denominations who had helped to make the services such a success. * *

Greyabbey.—The Harvest Thanksgiving Services began in Greyabbey Church on Friday, 6th October, and were continued on the following Sunday. The preacher on Friday was the Rev. G. J. Slipper, who delivered a thoughtful and appropriate sermon. The Sunday service was conducted by the Rev. W. H. Townley Tilson. The musical portion of the services reflected great credit on the choir and organist, Miss Barnes. The church had been tastefully and suitably decorated by members and friends, and the congregations on both occasions were large.

* *

Templepatrick.—The Harvest Thanksgiving Service was held in this Church on Sunday, 24th September. The preacher was the Rev. J. Worthington, who delivered an appropriate sermon on the text: "Do men gather grapes of thorns, or figs of thistles" (Matthew vii. 16), and the soloist, Miss Kathleen Tapping, who rendered with much feeling the solos, "Nearer, my God, to Thee" and "Beloved, it is Morn." The decorations were carried out with great taste by the ladies of the congregation, who must have been amply repaid for their trouble by the appearance of the church at the service. There was a large and appreciative congregation, and the whole service was hearty and encouraging.

DEATHS.

ALEXANDER—October 5th, 1916, at Sizehill, Ballyclare, John Alexander.

SERVICE—September 25th, 1916, at his residence, Cogry, Robert Service, aged 81 years.

NEWMAN—October 5th, at her residence, Irish Street, Downpatrick, Anne, widow of the late Joseph Newman, in her 87th year.

FATHER VAUGHAN ON THE NATIONAL MISSION.

While addressing some wounded soldiers at Blackpool, Father Bernard Vaughan was asked what he thought about the National Mission. He said he was delighted to see the Church of England "getting busy for God, and that indefatigable Bishop of London" was giving it a fine send-off. But no matter how many dinners were eaten, or how many were given, he did not think, from what he knew of working men throughout the country, that the Church of England was going to get to grips with them until the Bishops dropped their big salaries, until the Church of England taught a clear-cut creed, and until the clergy visited their flock. It was the house to-house going clergy that made a church-going people.

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